SHORT SANDHYAVANDANA

(With Ramaraksha Stotra, Bhimroopi Stotra & Hanuman Chalisa)

संक्षिप्त संध्यावंदन

(रामरक्षा स्तोत्र, भीमरुपी स्तोत्र आणि हनुमान चालिसा सहित)

Compiler / Editor : **Shri Parashuram Madhav Prabhu Shetiya**

संपादक/ संकलक : श्री परशुराम माधव प्रभु शेटिया

॥ श्री गणेशाय नमः ॥
॥ श्री सरस्वत्यै नमः ॥

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Compiled & Edited by :
Shri Parashuram Madhav Prabhu Shetiya

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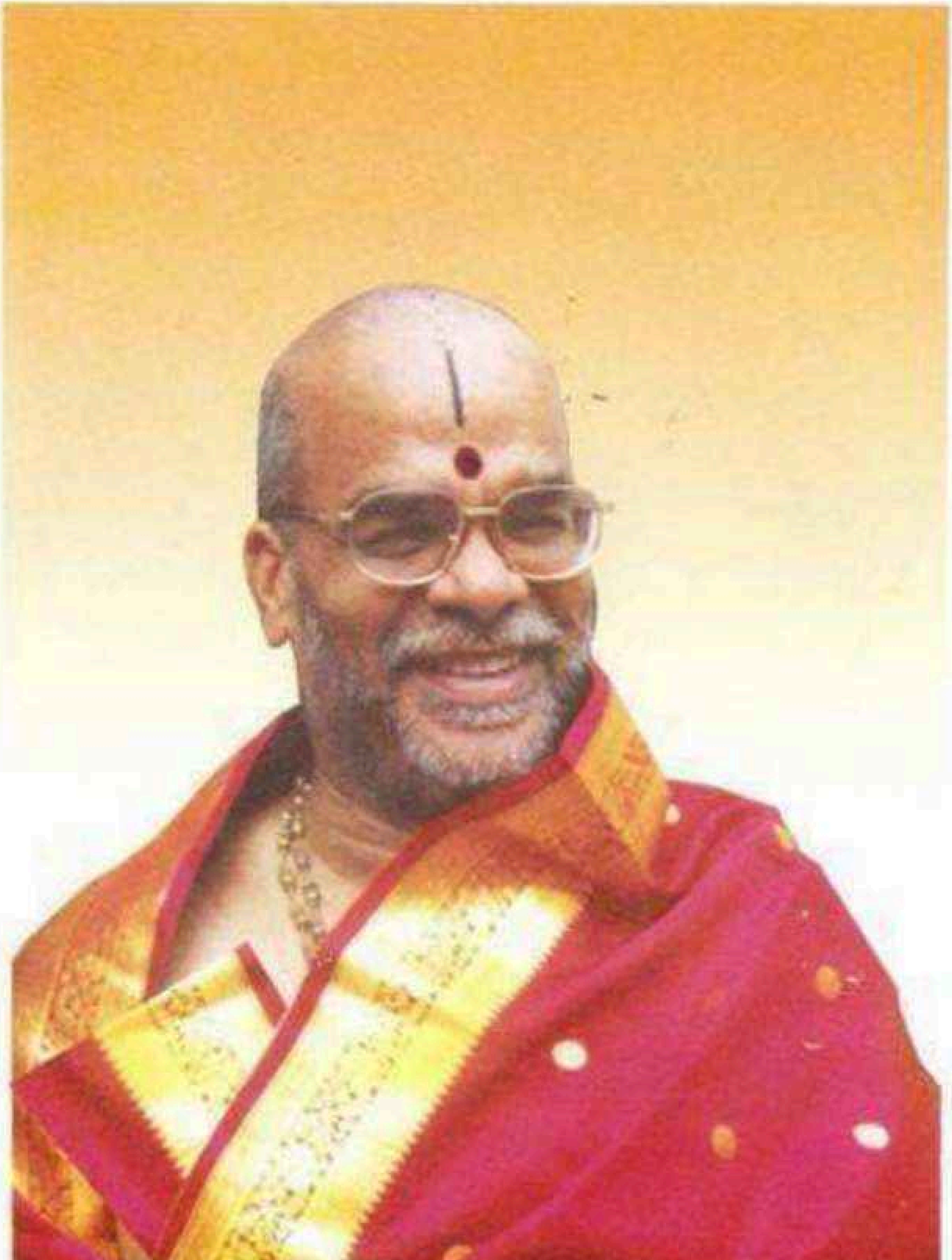


गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरु साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

Humble Ovations to
H. H. Shreemad Vidyadhiraj Tirth Swamiji
Samsthan Shree Gokarn Partagali Mathadhish

PREFACE

'Sandhya Vandana' means worshipping the supreme energy of the Paramatman. This energy takes the form of Goddess Gayatri Devi - who is the creator of three worlds : भूः, भुवः and स्वः. Thus worship of Goddess Gayatri is also worship of Paramatman or Shri Vishnu who is the presiding deity of the solar orb.

Every type of Japa (repeating holy name), every meditation (concentration on and interaction with the form of Ishta Devata and Kuladevata), every form of worship (offering flowers, food, aarti, pradakshina, prayer) and every kind of sankirtan (singing of names, bhajans and stotras) takes us nearer to God and establishes a relation with our Ishta Devata and Kuladevata. Ishtadevata and Kuladevata then become nearer and dearer to us gradually, than any worldly relations, who then guide us at every step. Finally the spiritual progress leads to God-realisation and Liberation (Moksha) from the cycle of birth and death.

Only requirement for spiritual progress is regular practices as recommended by the Shastras.
Daksha Smriti says :

संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।

Regular practice of Sandhyavandana is a must to perform all duties.

Jamadagni Smriti says :

मौंजीबंधनमारभ्य सायं प्रातश्च कालयोः ।
मध्याह्नेपिच कर्तव्या यावत्प्राण विमोक्षणम् ॥

'Sandhyavandana' should be done three times a day : at sunrise, sunset and at noon time, beginning from the Maunji Bandhan (Thread Ceremony) till leaving the body (death)

In the following circumstances 'Sandhya Vandana' if not done, there is no sin or dosha on the head of the person :

राष्ट्रक्षोभे, नृपक्षोभे, रोगार्ते भय आगते ।
देवाग्नि द्विज भूपानां कार्ये महति संस्थिते ।
संध्याहानौ न दोषोऽस्ति यतस्तत् पुण्यसाधनम् ॥

In present times due to complete break down of Varna Dharma, circumstances are similar to राष्ट्रक्षोभ (country in turmoil) and for this reason a short form of Sandhyavandan is given. .

Even the Purohit who performs Upanayan (thread ceremony) knows fully that the Batu would not perform Sandhya Vandan even a single time during the day. So he advises him to perform Gayatri Japa at least 10 times in day after taking the bath.

I feel, to get a spiritual upliftment, the Sandhya Vandan as given in this book should be performed at least twice a day by every brahmin.

For all men and women of every caste including Brahmins, most simple form of 'Ajapa Gayatri Japa' is recommended.

In the present edition of this booklet Shri Ramaraksha Stotra, Bhimroopi Hanuman Stotra and Hanuman Chalisa are added. In our Sanatana Dharma, hundreds of devotional stotras of different deities are available for daily recitation. There are also special stotras such as Vishnu Sahasranama, Lalita Sahasranama etc. for the same purpose. There is no devotional biographies as elevating as Ramayana and Bhagavata in whole literature of the world. Shri Ramraksha Stotra is ideal for daily recitation in homes and also at the beginning of social or religious functions, along with chanting of holy names. Collective chanting of "श्री राम जय राम जय जय राम", " ॐ नमः शिवाय " or " हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥" can be done after the stotras. Anybody who finds difficulty in choosing a mantra, can choose any one of the above mantras or Kuladevata mantra even without initiation.

I thank M/s. Suman Art Prints for excellent printing of this booklet.

I pray, my Kuladevata and Ishtadevatas, to lead all the followers of this book, on the path of spiritual progress. Suggestions and opinions from the readers are welcome.

Shri Parashuram Madhav Prabhu Shetiya
Compiler & Editor

PLEASE READ AND REFLECT

Sage Vyasa's advice to all mankind : "Practise Dharma"

Sage Vyasa laments:

ऊर्ध्वबाहुर्विरौम्येष न च कश्चित् शृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

"With uplifted arms, I cry but no one listens to me. From Dharma springs Artha (money & property) and Kama (fulfilment of desires). Why then Dharma is not practised?"

It is clear from the aforesaid that the prime duty of every man is to practise 'Dharma' i.e. perform his rightful duties well. That all his efforts should be directed towards such practising 'dharma' and as a result of that only, proper desires will arise and thereby he will get Artha (money & property) and Kama (fulfilment of desires).

Nurturing improper desires and blind race for gathering unwanted money & property will only destroy the mankind.

प्रातः स्मरणीय श्लोकाः ।

(After waking up in the morning, following shlokas may be recited. Sandhyavandana should be done after the bath)

Getting up time is 1½ hrs. to 2 hrs. before sunrise as per the shastras. That means one should get up between 4.30 hrs. to 5.00 hrs. in the morning.

करावलोकनम् ।

कराग्रे वसते लक्ष्मी: करमध्ये सरस्वती ।
करमूले तु गोविंद: प्रभाते करदर्शनम् ॥

Sitting on bed, see both palms, rub them and touch them to eyes to give warmth.

भूमि वंदना ।

समुद्रवसने देवि पर्वतस्थन मंडले ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्व मे ॥

Do namaskar to mother-earth before placing your feet on it. Then after going to latrine and brushing teeth and washing mouth, give water to Tulsi plant and apply mud from Tulsi plant on forehead.

मानसिक शुद्धि मंत्रम् ।

ॐ अपवित्रो पवित्रो वा सर्वावस्थां गतोपिवा ।
य: स्मरेत् पुण्डरीकाक्षं स बाह्यांतर शुचि: ॥
अतिनील घन:श्यामं नलिनायत लोचनम् ।
स्मरामि पुण्डरीकाक्षं तेन स्नातो भवाम्यहम् ॥

Other "प्रात: स्मरणीय" shlokas

(i) त्रिदेव सहित नवग्रह स्मरणम् ।

ब्रह्मा मुरारिस्त्रिपुरांतकारी ।
भानु: शशी भूमिसुतो बुधश्च ॥
गुरुश्च शुक्र: शनि राहु केतव: ।
कुर्वंतु सर्वे मम सुप्रभातम् ॥

(ii) पुण्य श्लोको नलो राजा पुण्यश्लोको युधिष्ठिर: ।
पुण्य श्लोका च वैदेही पुण्यश्लोको जनार्दन: ॥

अश्वत्थामा बलिर्व्यासो हनुमांश्च विभीषण: ।
कृप: परशुरामश्च सप्तैते चिरजीविन: ॥
सप्तैतान् स्मरेन्नित्यं मार्कंडेयमथाष्टमम् ।
जीवेद् वर्षशतं साग्रमपमृत्युविवर्जित: ॥

प्रह्लाद नारद पराशर पुण्डरीक व्यासांबरीष शुक शौनक भीष्मदाल्भ्यान्।
रुक्मांगदार्जुन वशिष्ठ विभीषणादीन् पुण्यनिमान् परमभागवतान् स्मरामि ॥

अहल्या द्रौपदी सीता तारा मण्डोदरी तथा ।
पंचकंन: स्मरेन्नित्यं महापातक नाशनम् ॥

(iii) हरिस्मरणम् ।

(A person can choose his own prayers or stotras for शिव स्मरणम् or देवी स्मरणम् or कुलदेवता / इष्टदेवता ध्यानम् as per his desire)

गोविंद गोविंद हरे मुरारे, गोविंद गोविंद मुकुंद कृष्ण ।
गोविंद गोविंद रथांगपाणे, गोविंद गोविंद स्मरामि नित्यम् ॥
गोविंदेति सदा स्नानं गोविंदेति सदा जपम् ।
गोविंदेति सदा ध्यानं सदा गोविंद कीर्तनम् ॥

कृष्ण त्वदीय पदपंकज पंजरांते।
अद्यैव मे विशतु मानसराजहंस: ॥
प्राणप्रयाण समये कफवात पित्तै:।
कंठावरोधनविधौ स्मरणं कुतस्ते ॥

हे जिह्वे रससारज्ञे सर्वदा मधुरप्रिये।
नारायणाख्यं पीयूषं पिब जिह्वे निरंतरम् ॥

नारायणेति वाग्वल्ली चतुरक्षर पल्लवा।
धर्मार्थ काम मोक्षाणां फलदा नात्र संशय: ॥

जिह्वेकीर्तय केशवं मुररिपुं चेतो भज श्रीधरम्।
पाणि द्वंद्व समर्चयाच्युत कथां श्रोतृद्वय त्वं श्रृणु ॥
कृष्णं लोकय लोचनद्वय हरेर्गच्छांघ्रियुग्मालयम्।
जिघ्र घ्राण मुकुंद पाद तुलसीं मूर्धन्नमाधोक्षजम् ॥

स्नान काले:
गंगे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिंधु कावेरि जलेस्मिन् संनिधिं कुरु ॥
पुष्करद्यानि तीर्थाणि गंगाद्या: सरितस्तथा।
आगच्छन्तु पवित्राणि स्नानकाले सदा मम ॥

|| Shree Ganeshaya Namaha ||

स जयति सिंधुरवदनो देवो यत्पादपंकजस्मरणम् ।
वासरमणिरिव तमसां राशिन् नाशयति विघ्नानाम् ॥

ABOUT SANDHYAVANDANA

संध्याक्रम:

आदावाचमनं कार्यं प्राणायामत्रयं तत: ।
मार्जनं तु ततश्चैव मंत्राचामस्ततो मत: ॥
पुनराचमनं चैव मार्जनं वै तत: परम् ।
पापं विसर्जयेत् पश्चात् पुनराचमनं तथा ॥
प्राणायामत्रयं प्रोक्तं अर्घ्यदानं हरेस्तत:।
आचामस्तु तत: प्रोक्तो मंत्रोपविशनं तत: ॥
गायत्री च ततो न्यास्या आवाहन ध्यान संयुता ।
मंत्रणां परमा प्रोक्ता सेवनीया सदा बुधै: ॥
उपस्थानोपसंहारौ तत: प्रोक्तौ हरिप्रियौ ।
अयं क्रमस्तु संध्याया: सेवनीय: सदा बुधै: ॥

Complete Sandhyavandana if performed as given above, may consume about 2 hours if done thrice a day.

"Those who cannot find time for conducting Sandhyavandana and cannot remember all the mantras, may reduce Sandhyavandana to Achamana, Pranayama, Suryaarghyapradana, and Gayatri Mahamantra Japa. This is much better than not doing Sandhyavandana."

From : नित्यकर्म पूजा प्रकाश गीताप्रेस गोरखपुर

In this book short form of Sandhyavandana is given to encourage everyone to do this most important dharmic act daily at least twice, once in the morning and other in the evening. This form of sandhyavandana takes about 10 mins. and the only requirement for this is pure water. Water can be even used for Urdhva Pundra and Bhasma . Thus a person wherever he is, can perform Sandhyavandana. If one finds time, he can perform more Gayatri Japa.

संक्षिप्त संध्यावंदनम् ।

(Short Sandhyavandana)

"Sandhyavandana" should be done sitting on a seat of wood, wool or kushagrass facing East or North. Say:

" हरि: ॐ ॥ मातृभ्यो नम: । पितृभ्यो नम: । गुरुभ्यो नम: । सर्वेभ्यो देवेभ्यो नम: ॥ "

१. आचमनम् । (Sipping of water)

Water, which is poured with a spoon held in the left hand, is sipped from the palm of the right hand three times while uttering first three names. With the fourth one, the water is let down into a plate along the fingers of the right hand. Same is repeated with the 24th name.

अथ आचमनम् ।

१) ॐ श्री केशवाय नम: ....(Sip the water)

२) ॐ श्री नारायणाय नम: ....(Sip the water)

३) ॐ श्री माधवाय नम: ....(Sip the water)

४) ॐ श्री गोविंदाय नम: ....(Let the water down in a plate)

५) ॐ श्री विष्णवे नम:	१५) ॐ श्री प्रद्युमनाय नम:
६) ॐ श्री मधुसूदनाय नम:	१६) ॐ श्री अनिरुद्धाय नम:
७) ॐ श्री त्रिविक्रमाय नम:	१७) ॐ श्री पुरुषोत्तमाय नम:
८) ॐ श्री वामनाय नम:	१८) ॐ श्री अधोक्षजाय नम:
९) ॐ श्री श्रीधराय नम:	१९) ॐ श्री नारसिंहाय नम:
१०) ॐ श्री हृषीकेशाय नम:	२०) ॐ श्री अच्युताय नम:
११) ॐ श्री पद्मनाभाय नम:	२१) ॐ श्री जनार्दनाय नम:
१२) ॐ श्री दामोदराय नम:	२२) ॐ श्री उपेंद्राय नम:
१३) ॐ श्री संकर्षणाय नम:	२३) ॐ श्री हरये नम:
१४) ॐ श्री वासुदेवाय नम:	२४) ॐ श्री कृष्णाय नम:*

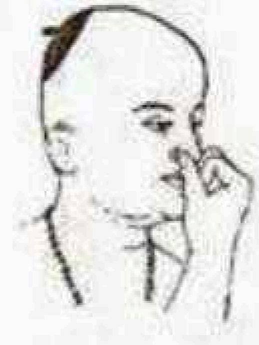
*(Let the water down in a plate)

पुनराचम्य । After repeating the आचमन for the second time proceed further.

२. प्राणायाम: । (Regulation of breath)

अथ प्राणायाम: ।

प्रणवस्य परब्रह्म ऋषि:। परमात्मा देवता। दैवी गायत्री छंद: । प्राणायामे विनियोग:।



ॐ भू:। ॐ भुव:। ॐ स्व:।
ॐ मह:। ॐ जन:। ॐतप:। ॐ सत्यम् ।
ॐ तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि धियो यो न: प्रचोदयात् ॥
ॐ आपो ज्योति रसोमृतम् ब्रह्मभूर्भवस्वरोम् ।

[The method of doing pranayama :

The above mantra is uttered mentally with tongue pressed to the palate and through left nostril air is inhaled (पूरक) . The mantra is repeated while holding the breath inside (कुंभक) . Then the air is exhaled (रेचक) mentally repeating the same mantra. These three actions make one pranayama - with three repeated mantras.

For the next pranayama inhale through the right nostril, hold the breathing and exhale through left nostril silently repeating the mantra three times. To facilitate inhaling, exhaling and holding the breath, thumb of the right hand should be placed on right nostril and ring plus little finger (कनिष्ठिका) are placed on left nostril. Middle finger and first finger (तर्जनी) are touching the middle of the eyebrows or are in the air.

Such three pranayams are carried out.]

Then water is applied to eyes by right ring finger uttering 'आपोज्योतिरसोमृतम् '

३. तिलक/ भस्म धारणम् । (Applying Tilaka and Bhasma on the forehead)

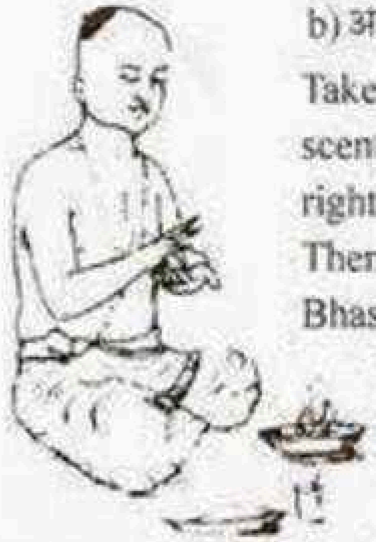
a) अथ ऊर्ध्व पुंड्र धारणम् ।

Take some water in the palm of the left hand and say the गायत्री मंत्र

Say ॐ नारायणाय नम:, ॐ नारायणाय नम: , ॐ नारायणाय नम: (Thrice) Rub Gopi-

chandan on the left palm to make a paste. Draw a vertical mark (उर्ध्व पुंड्र नाम) on the forehead from root of the nose upwards with right thumb (अंगुष्ठ) or right middle finger (मध्यमा) or right ring finger (अनामिका).

or/and



b) अथ भस्म धारणम् ।

Take Bhasma (Holy Ash from Yajna or ash collected from scented sticks burnt before God) on mid and ring finger of right hand and draw two horizontal lines on forehead. Then a third horizontal line should be drawn by taking Bhasma on right thumb from right to left.

Say ॐ नमः शिवाय । ॐ नमः शिवाय । ॐ नमः शिवाय । while applying the Bhasma.

४. संकल्पः । (Resolution)

A Hindu calendar or an almanac is of help to know, the Hindu year, month, fortnight and tithi.

अथ संकल्पः।

कृते पापोनुतापो वै यस्य पुंसः प्रजायते।
प्रायश्चित्तं तु तस्योक्तम् हरिस्मरणं परम् ॥

न जाने कर्म यत्किंचित् नापि वैदिक लौकिके।
न निषेध विधिर्विष्णोर्तव दासोस्मि केवलम् ॥

श्री रामकृष्ण गोविंद गोविंद श्री मद्भगवतो महापुरुषस्य विष्णोराज्ञया प्रवर्तमाने अद्यस्मिन् ब्रह्मांडे, भूर्लोके, जंबुद्वीपे भरतखंडे, भारतवर्षे, श्री परशुराम क्षेत्रे (only for coastal places from Mumbai to Kerala) (अमुक) नगरे (अमुक) स्थाने

ब्रह्मणोस्य द्वितीय परार्धे, श्री श्वेतवराह कल्पे, वैवस्वत मन्वंतरे, अष्टाविंशतितमे युगचतुष्के, अत्र कलियुगे, प्रथमचरणे, श्री शालिवाहन शके वर्तमाने - (अमुक) संवत्सरे (अमुक) अयने (अमुक) ऋतौ (अमुक) मासे (अमुक) पक्षे (अमुक) तिथौ (अमुक) वार दिने (अमुक) गोत्र: (अमुक) शर्मा अहं ममोपात्त समस्त दुरितक्षय द्वारा श्री परमेश्वर प्रीत्यर्थम्

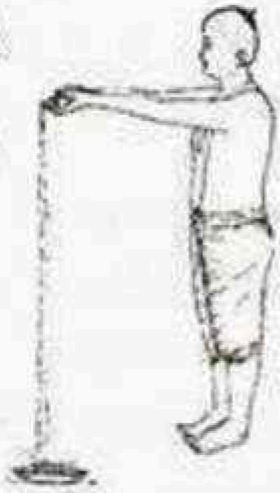
a) प्रात: संध्यां उपासिष्ये ।

or b) मध्यान्हिकं करिष्ये ।

or c) सायं संध्यां उपासिष्ये ।

***(A) मार्जनम् ।** (Purification of body and mind with water – See page 15)

५) सूर्यार्घ्य प्रदानम् । (Offering of water to Lord नारायण who is the Sun God)



This is preferably done from a place where sun is visible. Stand facing east in the morning and facing west in the evening. If done inside a house or flat, squat or sit facing the sun. Take water in palms joined together. Say :

अथ सूर्यार्घ्यप्रदानम् ।

ॐ भूर्भुव:स्व:। तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि ।

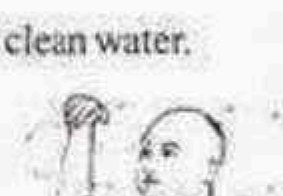
धियो यो न: प्रचोदयात् ॥

Then say प्रात:काल अरुणमंडल मध्यवर्ति श्री सूर्यनारायणाय इदमर्घ्यं दत्तं न मम ।

सायंकाल वरुणमंडल

Now pour the water into a clean plate or clean ground or clean water.

Three 'अर्घ्य's should be given as above.



Then say : असावादित्यो ब्रह्म (This Sun is Brahman)

and sprinkle the water around head by eight hand.

***(B) अंगन्यास: and करन्यास: |** (Touching the body parts and fingers - See page 16)

६. ध्यानम् । (Meditation)

Meditation on Lord Narayana in the solar orb.

ध्येय: सदा सवितृमंडल मध्यवर्ती नारायण:। सरसिजासन संनिविष्ट: । केयूरवान्, मकर कुंडलवान्, किरीटी हारी, हिरण्मय वपुर्धृत शंखचक्र: ॥

७. गायत्री महामंत्र: जप:।

(Do the Mahamantra japa with great devotion to Mother Gayatri. Gayatri Mahamantra Japa also means calling Mother Gayatri. When you call she responds with a silent question - "Why did you call me, my dear child?" Answer her with your own prayer in your own words. Converse with her as if she is your own loving mother. This brings more concentration and yearning (व्याकुलता) in the japa. The 'talking' to Gayatri Mata makes japa full of feelings. Japa does not become mechanical or boring.)

अथ गायत्री आवाहनम् ।

आयातु वरदा देवि अक्षरं ब्रह्म संमितम् ।

गायत्री छंदसां मातेदं ब्रह्म जुषस्वन: ॥

गायत्रीं आवाहयामि। सावित्रीमावाहयामि । सरस्वतीमावाहयामि ॥

Here mental pooja (मानसिक पूजा) is recommended.

Think that Mother Gayatri has come inside you or sitting before you and so you offer her a prayer with pooja done mentally.

Say prayer like : (It is better if you choose your own words) : "Dear Mother! I am your ignorant and helpless child. Please hold my hand and guide me". Then say:

" गंध पुष्पं समर्पयामि । (I offer you flowers applied with sandal paste)

नैवेद्यं समर्पयामि । (I offer you food - fruits/milk or anything which you like)

नमस्कारं करोमि । (I prostrate before you)"

(Sacred thread is placed around right thumb and the hand is covered with a cloth during the Gayatri Mantra Japa)

अथ गायत्री महामंत्र: जप:।

गायत्र्या, गाधिनो । विश्वामित्र ऋषि: । सविता देवता । गायत्री छंद:। गायत्री महामंत्र जपे विनियोग:॥

" ॐ ।
भूर्भुव:स्व: ।
तत्सवितुर्वरेण्यम् ।
भर्गो देवस्य धीमहि ।
धियो यो न: प्रचोदयात् ॥ "

ॐ is all Lokas भू: भुव: and स्व:
We meditate on adorable, supreme effulgence of Lord Vishnu which creates everything and energises our consciousness/ intellect.

This Gayatri Mahamantra should be recited 10, 28, 108 or 1000 times silently without the movement of the tongue and closing the eyes experiencing effulgent light or form of Shree Vishnu - in the heart region or between the eyebrows. Japa can also be repeated inaudibly with slight movement of lips.

Now you have done the japa and still the Mother Goddess is sitting in front of you/ inside you. Offer her a prayer in your own words :

" Mother! I offer my japa to you. Please accept it. Burn my bad thoughtsand accumulated bad karmas. Thus make my mind and body pure.
Mother, let there be harmony, contentment and peace (सामरस्य, समाधान, शांति) in my mind - in my family. Let my Nation be strong and prosperous. Let every being in the world be healthy and happy."

***(C) संध्यांग तर्पणम् । (Offering water, poured down from right palm over the fingers, to please the deities - See page 18)**

अथ गायत्री विसर्जनम् ।
उत्तमे शिखरे जाते भूम्यां पर्वत मूर्धनि ।
ब्राह्मणेभ्यो अनुज्ञाता गच्छदेवि यथासुखम् ॥

अथ समष्टि अभिवादनम् । (Prostrations to all)
संध्यायै नम: ॥ गायत्र्यै नम: ॥ सावित्र्यै नम: ॥ सरस्वत्यै नम:॥

सर्वेभ्यो देवेभ्यो नमः ॥ गुरुभ्यो नमः ॥ ऋषिभ्यो नमः ॥ आचार्येभ्यो नमः ॥
मातृभ्यो नमः ॥ पितृभ्यो नमः ॥

८. प्रार्थना । (Prayer at the end of Sandhya)

यां सदा सर्व भूतानि स्थावराणि चराणि च ।
सायं प्रातर्नमस्यंति सामा संध्याभिरक्षतु ॥

नमो ब्रह्मण्य देवाय गो–ब्राह्मण हिताय च ।
जगद्धिताय कृष्णाय गोविंदाय नमो नमः ॥

आकाशात्पतितं तोयं यथा गच्छति सागरम् ।
सर्व देव नमस्कारः केशवं प्रतिगच्छति॥

नमोस्त्वनंताय, सहस्रमूर्तये, सहस्रपादाक्षि शिरोरु बाहवे।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः॥ ॐ नमो नमः ॥
ॐ शांतिः शांतिः शांतिः ॥

९. गोत्र प्रवरोच्चार : । (For those who know their प्रवर, गोत्र and वेदशाखा)

अथ आत्मपाद तथा भूमि अभिवादनम् ।
_________ प्रवरान्वित _________ गोत्रोत्पन्नः ऋग्वेदस्य अश्वलायनसूत्र शाकल शाखाध्यायी __________ शर्मा अहं
भो अभिवादये । भो अभिवादये । भो अभिवादये ।

First with left hand touch left feet and ground & with right hand touch right feet and ground simultaneously then saying भो अभिवादये touch right temple (above ear) with right hand and left temple with left hand.
To be repeated three times uttering "भो अभिवादये"

१०. अंतिम प्रार्थना :। (Final prayer)

यस्य स्मृत्या च नामोक्त्या तपः संध्या क्रियादिषु ।
न्यूनं संपूर्णतां याति सद्यो वंदे तमच्युतम् ॥

मंत्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।

यत्कृतंतु मया देव परिपूर्ण तदस्तु मे ॥

कायेन वाचा मनसेंद्रियैर्वा बुध्यात्मनावा प्रकृतेर्स्वभावात् ।

करोमि यद् यत् सकलं परस्मै नारायणायेति समर्पयेतत् ॥

अनेन प्रात: संध्यावंदनेन श्री लक्ष्मीनारायण: प्रीयतां प्रीतो भवतु तत्सत् श्री कृष्णार्पणमस्तु ॥

सायं

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*Those who have inclination and time for longer Sandhyavandana may include : A) मार्जनम् B) न्यास & C) संध्यांग तर्पणम् in their Sandhyavandana. GSBs of Madhwa Sampradaya may go for complete तिलक आयुध धारणम् ।

(A) मार्जनम् (Purification of body and mind with water)

अथ मार्जनम् ।

आपोहिष्ठेति त्रि ऋचस्य सूक्तस्य अंबरीष: सिंधु द्वीप ऋषि:
आपो देवता गायत्री छंद: मार्जने विनियोग: ॥
(Having said the above shloka, hold the spoon filled with water in the left hand and with every following mantra dip right thumb in the water held in the spoon and then sprinkle it on the places as mentioned below)

ॐ आपोहिष्ठा मयोभुव:।	(मूर्ध्नि on head)
ॐ ता न ऊर्जे दधातन ।	(")
ॐ महे रणाय चक्षसे ॥१॥	(")
ॐ यो व: शिवतमो रस: ।	(")
ॐ तस्य भाजयते न: ।	(")
ॐ उशतीरिव मातर: ॥२॥	(")
ॐ तस्मा अरं गमाम व: ।	(")
ॐ यस्य क्षयाय जिन्वथ ।	(भूमौ on head)
ॐ आपो जनयथाय च न: ॥३॥	(मूर्ध्नि on head)

(B) अंगन्यास : and करन्यास : ।

(i) अथ अंगन्यासः

ॐ श्री गायत्री महामंत्रस्य ब्रह्मा ऋषि: शिरसि (Touch head with right hand fingers)
दैवी गायत्री छंद: मुखे (Touch lips with right hand fingers)
श्री लक्ष्मीनारायणो देवता हृदये (Place right hand palm on heart)
न्यासे विनियोग:।
ॐ भू: पद्भ्यां नम: । (Touch right feet with right hand & Left feet with left)
ॐ भुव: जानुभ्यां नम:। (Touch right knee with right hand & left knee with left)
ॐ स्व: कटिभ्यां नम: । (Touch right side waist with right hand & left side waist with left hand)
ॐ मह: नाभये नम:। (Touch navel with right hand)
ॐ जन: हृदयाय नम:। (Place right palm on heart)
ॐ तप: कंठाय नम:। (Touch throat with right hand)
ॐ सत्यं ललाटाय नम:। (Touch forehead with right hand)
ॐ भूर्भुवस्व: शिरसे स्वाहा । (Touch head with right hand)
ॐ तत्सवितु: हृदयाय नम:। (Place right palm on heart)
वरेण्यं शिरसे स्वाहा । (Touch head with right hand)
भर्गो देवस्य शिखायै वषट् । (Touch शिखा - Tuft of hair (head) with right hand)
धीमहि कवचाय हुम् । (Touch left shoulder with right fingers & right shoulder with left fingers)
धियोयो न:नेत्राभ्यां वौषट् । (Touch closed eyes with first and middle finger of right hand)
प्रचोदयात् अस्त्राय फट् । (Circle right palm overhead - left, back, right, front - and clap on left palm with first and middle finger of right hand)

आप: हृदयाय नम:।
ज्योति: शिरसे स्वाहा ।

रस: शिखायै वषट्।
अमृतं कवचाय हुम्।
ब्रह्म नेत्राभ्यां वौषट्।
भूर्भुव:स्वरोम् अस्त्राय फट्।

(ii) अथ करन्यास:।

ॐ तत्सवितुरंगुष्ठाभ्यां नम:। (Touch right thumb with first finger of right hand and left thumb of with first finger of left hand)
ॐ वरेण्यं तर्जनीभ्यां नम:। (Touch 1st fingers of both hands with respective thumbs)
ॐ भर्गो देवस्य मध्यमाभ्यां नम:। (Touch 2nd fingers of both hands -- do ---)
ॐ धीमहि अनामिकाभ्यां नम:। (Touch 3rd fingers of both hands -- do ---)
ॐ धियो यो न: कनिष्ठिकाभ्यां नम:। (Touch 4th fingers of both hands -- do ---)
ॐ प्रचोदयात् करतल करपृष्ठाभ्यां नम:। (Place right palm over left palm and then rotate it back and forth)

(C) संध्यांग तर्पणम्। (Offering water, poured down from right palm over the fingers into a plate)

अथ संध्यांग तर्पणम्।

ॐ भूर्भुव: स्व:। तत्सवितुर्वरेण्यं। भर्गो देवस्य धीमहि। धियो यो न: प्रचोदयात्।

1) ॐ सूर्यांतर्गत लक्ष्मीनारायणं तर्पयामि।	(pour spoonful of water down over right fingers)
2) ॐ गायत्रीं तर्पयामि।	(")
3) ॐ सावित्रीं तर्पयामि।	(")
4) ॐ सरस्वतीं तर्पयामि।	(")

5) ॐ ऋग्वेदं तर्पयामि ।	(pour spoonful of water down over right fingers)
6) ॐ यजुर्वेदं तर्पयामि ।	(")
7) ॐ सामवेदं तर्पयामि ।	(")
8) ॐ अथर्ववेदं तर्पयामि ।	(")

|| Shree Saraswati Devyai Namaha ||

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता ।
या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना ॥
या ब्रह्माच्युतशंकरप्रभृतिभिर्देवैः सदा वन्दिता ।
सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा ॥

प्राणाग्नि होत्रम् । (भोजन विधिः)

(Purifying & offering of food to deities)

Food for meals should be offered to God first.

आचम्य, प्राणानायम्य, देशकालौ संकीर्त्य श्री विष्णु प्रेरणया श्री विष्णु प्रीत्यर्थं प्राणाग्निहोत्रं करिष्ये । इति संकल्पः ॥

Take a spoonful of water in the right hand palm and say:

ॐ भूर्भुवःस्वः। ॐ तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ।

Uttering following mantra, sprinkle the water around the food plate in the clockwise direction starting from left.

अ) सत्यं त्वर्तेन परिषिंचामि । विष्णो, अन्नं रक्षस्व ॥ इति प्रातः ।

ब) ऋतं त्वा सत्येन परिषिंचामि । विष्णो, अन्नं रक्षस्व ॥ इति सायं ।

After this is done, taking cooked rice grains, couple of them should be placed on the floor at the right hand side of food plate in four places uttering following mantras (from down to up). This is called offering (बलि) to various deities.

अ) ॐ भूपतये नमः । ॐ भुवनपतये नमः ।
ॐ भूतानांपतये नमः । ॐ भूतये नमः । इति प्रातः ।
ब) ॐ चित्राय नमः । ॐ चित्रगुप्ताय नमः ।
ॐ यमाय नमः । ॐ यमधर्माय नमः । इति सायं ॥
इति चतुर्था बलिं दत्वा ॥

Now take water in the palm of right hand, utter the following mantra & sip it:

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापान समायुक्तः पचाम्यन्नं चतुर्विधम् ॥

उत्तिष्ठ, लोहित, पिंगलाक्ष, अग्निवर्ण अजपुरुषः अमृत ऋषिः सत्यो देवता गायत्री छंदः।

अमृतोपस्थरणमसि स्वाहा । इति प्राश्य ।

(अमृतोपस्थरणमसि - means 'Oh! Nectar like water! Be a base for the food')

Now take again cooked grains of rice, and put them into mouth five times uttering the following five mantras :

अथ पंच प्राणाहुतिर्गृह्णीयात् ।

1) ॐ प्राणाय स्वाहा । 2) ॐ अपानाय स्वाहा ।

3) ॐ व्यानाय स्वाहा । 4) ॐ उदानाय स्वाहा । 5) ॐ समानाय स्वाहा ।

Now take the food. After food take a little water into right palm, utter the following and sip it.

अमृतापिधानमसि स्वाहा । इति किंचिदापः प्राश्य ॥

(अमृतापिधानमसि - means Oh! Nectar like water. Be a cover for the food. Thus keeping the food pure and healthy for digestion.)

उत्थाय (Getting up) , गंडूषादि शुद्धोदकेन मुखं समृज्य (clean mouth & teeth with mouthful of water), हस्तौ पादौ प्रक्षाल्य (wash hands and feet) , आचम्य, तीर्थं प्राश्य मुख विशुद्ध्यर्थं तुलसी दल त्रयं भक्षयेत्। (Take Holy tirth water. Eat Tulasi leaves as mouth freshener, if available)

[Before taking the meals following shlokas may be sung :

१) ॐ सहनाववतु, सहनौभुनक्तु, सहवीर्यं करवावहै, तेजस्वीनावधीतमस्तु मा विद्विषावहै। ॐ शांति: शांति: शांती: ।

२) वदनि कवळ घेता नाम घ्या श्री हरीचे । सहज हवन होते नाम घेता फुकाचे ॥ जिव नकरि जिवित्वा अन्न हे पूर्ण ब्रह्म । उदरभरणनोहे जाणिजे यज्ञकर्म ।

3) Lord! We offer you this food. Please accept this. We thank you for providing this food to us! कृष्णार्पणमस्तु ।]

यज्ञोपवीत धारणम् ।

(Purifying and wearing the sacred thread)

1) यज्ञोपवीताभिमंत्रणम् ।

(Purifying and putting energies of various deities in the sacred thread)

अथ यज्ञोपवीताभिमंत्रणम्।

ॐ कारश्चाग्नि, नागश्च, सोम:, पितृ, प्रजापति: ।

वायु: सूर्यो, विश्वेदेवा: इत्येतेतंतु देवता: ॥१॥

ब्रह्मणोत्पादितं सूत्रं विष्णुना त्रिगुणी कृत:।

रुद्रेण ग्रंथिसंयुक्तं गायत्र्याचाभिमंत्रयेत् ॥२॥

ॐ कारं प्रथम तंतौ न्यस्यामि । अग्निं द्वितीय तंतौ न्यस्यामि

नागान् तृतीय तंतौ न्यस्यामि । सोमं चतुर्थ तंतौ न्यस्यामि ।

पितृन् पंचम तंतौ न्यस्यामि । प्रजापतिं षष्ट तंतौ न्यस्यामि ।

वायुं सप्तम तंतौ न्यस्यामि । सूर्यं अष्टम तंतौ न्यस्यामि । विश्वान् देवान् नवम तंतौ न्यस्यामि ।

सूत्रे ब्रह्माणं, त्रिगुणिते सूत्रे विष्णुं, ग्रंथौ रुद्रं आवाहयामि ।

ॐ भूर्भुव:स्व:। ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो न: प्रचोदयात् ॥

२) यज्ञोपवीत धारणम् ।

(Wearing the sacred thread)

अथ यज्ञोपवीत धारणम् ।

आचम्य, प्राणानायम्य, देशकालौ संकीर्त्य,

श्री विष्णु प्रेरणया, श्री विष्णु प्रीत्यर्थं यज्ञोपवीत धारणमहं करिष्ये ॥

यज्ञोपवीतमिति मंत्रस्य परब्रह्म ऋषि: परमात्मा देवता त्रिष्टुप् छंद:

श्रौत कर्मानुष्ठान सिद्ध्यर्थं यज्ञोपवीत धारणे विनियोग:।

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत् सहजं पुरस्तात् ।

आयुष्यमग्र्यं प्रतिमुंच शुभ्रं यज्ञोपवीतं बलमस्तुतेज: ॥

Uttering the above mantra, put right hand into Yajnopavita (sacred thread) and slide the sacred thread over the head on to the left shoulder.

Now do आचमनम् once

उपवीतं भिन्न तंतु जीर्णं कश्मल दूषितं ।
विसृजामि सूत्र देवान् तेजो दीर्घायुरस्तुमे ॥

Uttering this mantra remove the old sacred thread down over the hips and out over the legs.

Now again do आचमनम् once

The old sacred thread is generally put into a river or sea saying " समुद्रं गच्छ स्वाहा । "

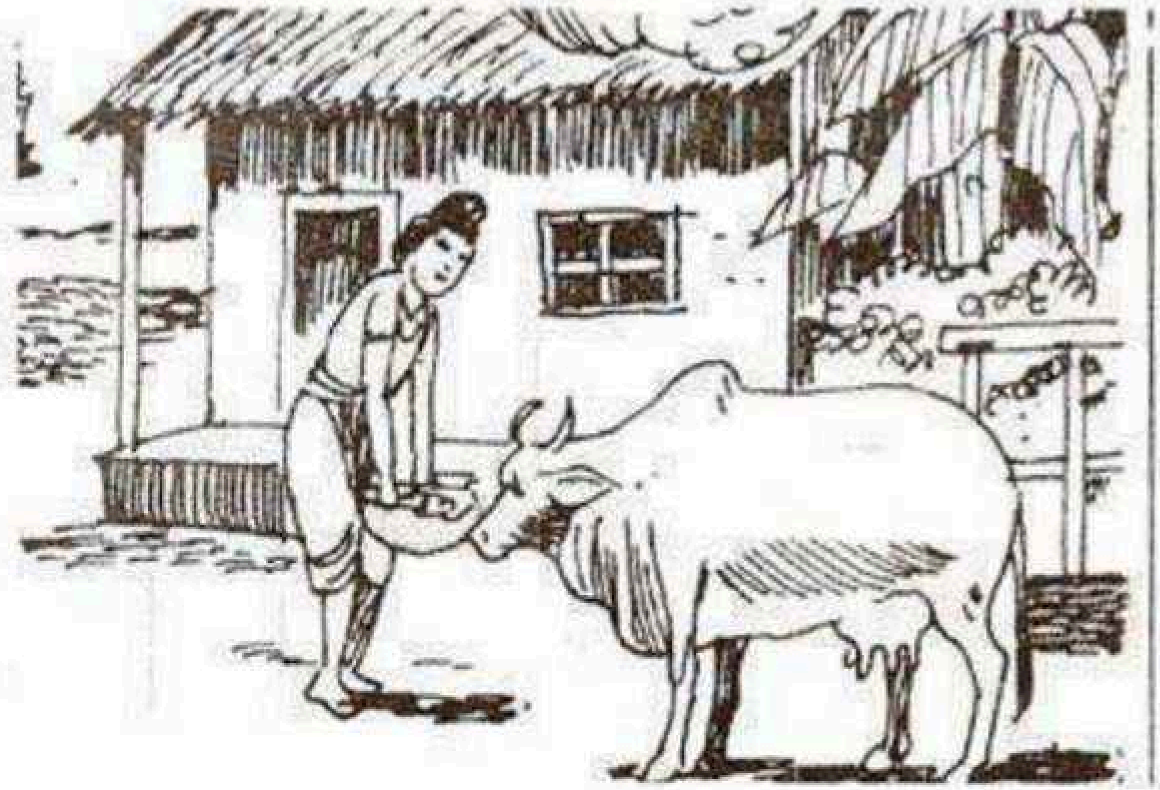
PLEASE READ AND REFLECT

Two important aspects of Hindu culture :

(1) As a token of gratitude towards animals and respect towards the most useful animal to human civilisation, Hindus do not kill cow & its progeny, nor do they eat beef. They worship cow. Cow's urine and dung have many medicinal properties. They are best organic fertilisers and an important source of energy. The cow has the ability to sustain the human civilisation.

(2) As a token of gratitude towards plants/trees, Hindus keep Tulasi plant in their houses and water it daily. They light an oil lamp in the evening and worship Tulasi. Tulasi has an ability of keeping the surrounding atmosphere pure.

"In fact, a Hindu sees God in all beings, - plants as well as animals. All beings are part of God."



सुलभ – अजपा गायत्री जप

(From 'नित्य कर्म पूजा प्रकाश' of गीताप्रेस – Gitapress Gorakhpur)

Ajapa-Japa is recommended to all people.
Human body is very important and very difficult to get. As per Shastras, if it is used for conducting Dharmic duties, a man can reach Godhood. There are many ways to realise God and attain moksha. Of them, the most simple is अजपा गायत्री जप. This simple way shows us that how compassionate is God on ordinary souls for liberating them.
After making the resolution (संकल्प) of "Ajapa-Japa" not a single moment is wasted in 24 hours of the day - whether we remain awake or in dream state or in deep sleep - in all conditions.
This japa - which is the repetition of breathing in and breathing out (is also known as हंस जप or सोहं जप), goes on without any exertion. Just by uttering resolution (संकल्प) as given below, this repeated breathing becomes a japa done by the man. Breathing then ceases to be an automatic involuntary body function.... it becomes japa !!!

शास्त्र प्रमाण: अजपा नाम गायत्री योगिनां मोक्षदायिनी
तस्या: संकल्प मात्रेण जीवन्मुक्तो न संशय : ॥

– आचार भूषण

This japa is done in the morning before sunrise after taking a bath.

Ajapa-Japa makes us aware of God's presence in us. God supports all functions of life such as breathing, blood circulation, digestion, excretion etc. It is possible to repeat the mantras automatically during every breath. This is achieved by repeating ishta-mantra before going to sleep and praying to ishta-devata to make the mantra repeat automatically with every breath. Thus after some time, the mantra repeats itself for 24 hrs. of the day. This is known as मानसिक ध्यान . In Ajapa-Japa there is no naam japa. But if one adds naam - japa with every breath, it culminates in मानसिक ध्यान.

१. समर्पण

(Offering to God of अजपा जप done on previous day. On the 1st Day, this offering is not required) –

श्री रामकृष्ण गोविंद गोविंद, श्रीमद्‌भगवतो महापुरुषस्य विष्णोराज्ञया प्रवर्तमाने अद्यस्मिन्ब्रह्मांडे, भूलोके, जंबुद्वीपे, भरतखंडे, भारतवर्षे, श्रीपरशुराम क्षेत्रे, (अमुक) नगरे, (अमुक) स्थाने, ब्रह्मणोस्य द्वितीय परार्धे, श्री श्वेतवराह कल्पे वैवस्वत मन्वंतरे, अष्टाविंशतितमे युगचतुष्के, अत्र कलियुगे, प्रथम चरणे, श्री शालिवाहन शके, (अमुक) संवत्सरे, (अमुक) अयने, (अमुक) ऋतौ, (अमुक) मासे, (अमुक) पक्षे, (अमुक) तिथौ, (अमुक) वारदिने, प्रातःकाले (अमुक) गोत्रः/गोत्रा , (अमुक) शर्मा* अहम् ।

* A woman need not say " शर्मा ", she should only say her name.

ह्यस्तन सूर्योदयारभ्य अद्यतन सूर्योदय पर्यंतम् ।
श्वास क्रियया भगवता कारितं अजपा गायत्री जपकर्म भगवते समर्पये ।
ॐ भगवते समर्पये । ॐ तत् सत् ब्रह्मार्पणमस्तु ॥

२. संकल्प

(Resolution of अजपा जप to be done today)

श्री रामकृष्ण गोविंद गोविंद .... अहं ।
अद्य सूर्योदयारभ्य श्वस्तन सूर्योदय पर्यंतम् ।
षट्‌शताधिक एकविंशति सहस्र संख्याको उच्छ्वास – निश्वासाभ्यां, हंससोहं रूपाभ्यां, गणेश, ब्रह्म, विष्णु, महेश, जीवात्म, परमात्म, गुरु प्रीत्यर्थं अजपा गायत्री जपं करिष्ये ।

A prayer at the end of Ajapa Japa, followed by Bhajans or Stotras, is recommended :

" Oh, Krishna ! / Oh, Mother Durga ! / Oh, Lord Shiva
Due to your presence in my heart I am alive till today. For this I offer my thanks to you. Please shower your grace. So that I can remember you in every breath. Please forgive me! Lead me! Guide me."

After any japa or prayer, a sadhaka should feel that his kukarmas are reduced and his mind has become purer and there is spiritual progress.

Some Explanations :

ह्यस्तन सूर्योदयारभ्य – From yesterday's sunrise
अद्यतन सूर्योदय पर्यंतम् – Till today's sunrise
श्वस्तन सूर्योदय पर्यंतम् – Till tomorrow's sunrise
षट्शताधिक एकविंशति सहस्र – 21,600 times

Rate of 'breathing in' and 'breathing out' is on an average 15 times per minute, which means 21,600 times a day.

Will Vedic Dharma survive?

To drive home the Sanatana or eternal aspect of our religion; the Mahaswami Shri Chandrashekharanand Saraswati Swami of Kanchi Peetha used to narrate a telling episode:

"There was a palm-tree round which a creeper entwined itself. The creeper grew fast and within months it entwined the entire tree.'This palm tree has not grown a bit all these months', said the creeper laughing. The palm tree retorted, "I have seen tens of thousands of creepers in my life. Each creeper before you said the same thing, as you have said now. I do not know what to say to you!"

Our Sanatana Dharma is like this tree in relation to other faiths.

कुलदेवता / इष्टदेवता ध्यान आणि जप :

Meditation and Japa of Family deity / Favourite deity

It is highly desirable that one should do meditation and japa of family deity twice in a day. Most people light lamp and offer flowers before the picture of the deity along with prostrations. Best time for meditation and japa is after sandhyavandan for a male member. It is much better that this meditation and japa is done by all the family members together once in the evening everyday.

(1) कुलदेवता / इष्टदेवता ध्यान : (Meditation of the deity)

Light an oil lamp before the deity. Each member should offer a flower to which sandal paste is applied to the deity and a prostration (sashtang namaskar). Sit down with eyes closed. Feel strongly the presence of the deity. Feel that the deity is your closest relation - a mother or a father or a friend. Feel the emotion, feel the intense love, say a dhyan shloka and/or a prayer similar to one given below :

"Mother/Father I am your helpless child. Please shower your grace on me. Fill my home with love and harmony. Fill my heart with bliss, contentment and peace all the time. Please always be with me. Guide me."

(आई, कुलस्वामिनी मी तुझा असहाय बाळ. माझ्यावर कृपावर्षाव कर. घरात स्नेह, सामरस्य आणि माझ्या मनात आनंद, समाधान आणि शांती भर आणि अक्षय कर. सदैव माझ्या बरोबर राहून मला मार्गदर्शन कर)

Thus develop a relation with the deity by daily interaction.

(2) कुलदेवता / इष्टदेवता जप : (Repitition of mantra of the deity)

Japa means repetition of a mantra which says pranams to the deity. Japa is counted on fingers or on the beeds of a japamala. There is no harm if not counted. But counting is better which encourages one to do more japa.

If your family deity is Lord Bhavani Shankar then, "Shri Bhavani Shankaraya Namaha: or "Aum Shri Bhavani Shankaraya Namaha" becomes the Japa Mantra.

If your familt deity is Goddess Shantadurga, then "Shri Shantadurga Devyai Namaha" or "Aum Shri Shantadurga Devyai Namaha" becomes the Japa Mantra.

The mantra should be repeated at least 10 times with intense devotion. If

repeated 108 times, it is still better. Shri Kuladevata will certainly give darshan and bless you.

If more time is available e.g. during a long journey, during holidays or after retirement etc. the japa count can be increased or stotras and bhajans can be sung. This will hasten the spiritual advancement and result in peace around you.

जप म्हणजे देवतेला नमस्कार सांगायचे किंवा देवतेचा जयजयकार करायचा किंवा देवतेला हाक मारुन बोलवायचे. जप हाथावर किंवा जपमाळेच्या मण्या मोजून केला जातो. न मोजता केला तरी काही बिघडत नाही. तुमचा कुलदेव भवानीशंकर असेल तर "श्री भवानीशंकराय नमः" किंवा "ॐ भवानीशंकराय नमः" हा झाला जपमंत्र. तुमचे कुलदैवत शांतादुर्गा असेल तर "श्री शांतादुर्गा देव्यै नमः" किंवा "ॐ श्री शांतादुर्गा देव्यै नमः" जपमंत्र झाला.

जप कमीत कमी १० वेळा करावा. १०८ वेळा केला तर उत्तम. जास्त वेळ उपलब्ध असेल तर (उदाहरणार्थ: लांबचा प्रवासात, सुट्टीच्या दिवसात किंवा निवृत्त झाल्यानंतर) तो वेळ जप, स्तोत्र भजन व सत्संगात वापरला तर पारमार्थिक उन्नति होऊन कुलदेवतेचे दर्शन शीघ्र घडेल यात शंका नाही)

One more thing! As per the statement 'अभेदः परमात्मनि', all deities are various forms of Supreme Brahman. Therefore it is not desired to consider one deity as superior to other deities.

GREATNESS OF NAME OF LORD SHREE RAMA

In the state of Maharashtra, Goa and coastal Karnataka, there is a custom according which in every home, Ramaraksha and Maruti Stotra are recited after शुभं करोति when evening lamp is lighted.

This Ramaraksha Stotramantra was written down by Sage Budha Kaushika as told by Lord Shiva. Ashram of Sage Budha Kaushika is at Shaligram, 20 kms north of Udipi in Karnataka. At present on that location stands, Swami Vivekanand's spiritual Laboratory - Divine Park - headed by sage Dr. Udupa.

It is written in Ramaraksha itself that pronouncing 'Rama' once is equivalent to chanting of thousand names of Vishnu or Vishnusahasranama.

The prince of Ayodhya faced all types of troubles in his 14 years of forest life. He faced them with courage, calmness and a smile on his face.

He lived in forest like a sage - a great yogi - wearing clothes of tree barks, eating roots and fruits. He killed demons who were troubling sages of the forest.

A sadhaka should keep before his eyes a picture of 'Mother Seeta sitting on the left lap of Shri Rama who himself is sitting in padmasana' as described in dhyan shloka, or a picture of 'Rama, Laxman and Seeta - all in a standing position and Hanuman sitting in devotional mood in front'. Surrender yourself at the Lotus Feet of Shri Rama and start reciting. Be sure Rama will be with you all the time.

With daily recitation of this stotra - six internal enemies of काम, क्रोध, लोभ, मोह, मद, मत्सर are destroyed. Whole body is strengthened and mind-heart system is purified. There will be speedy progress on spiritual path. Rama becomes your Ishta-Devata.

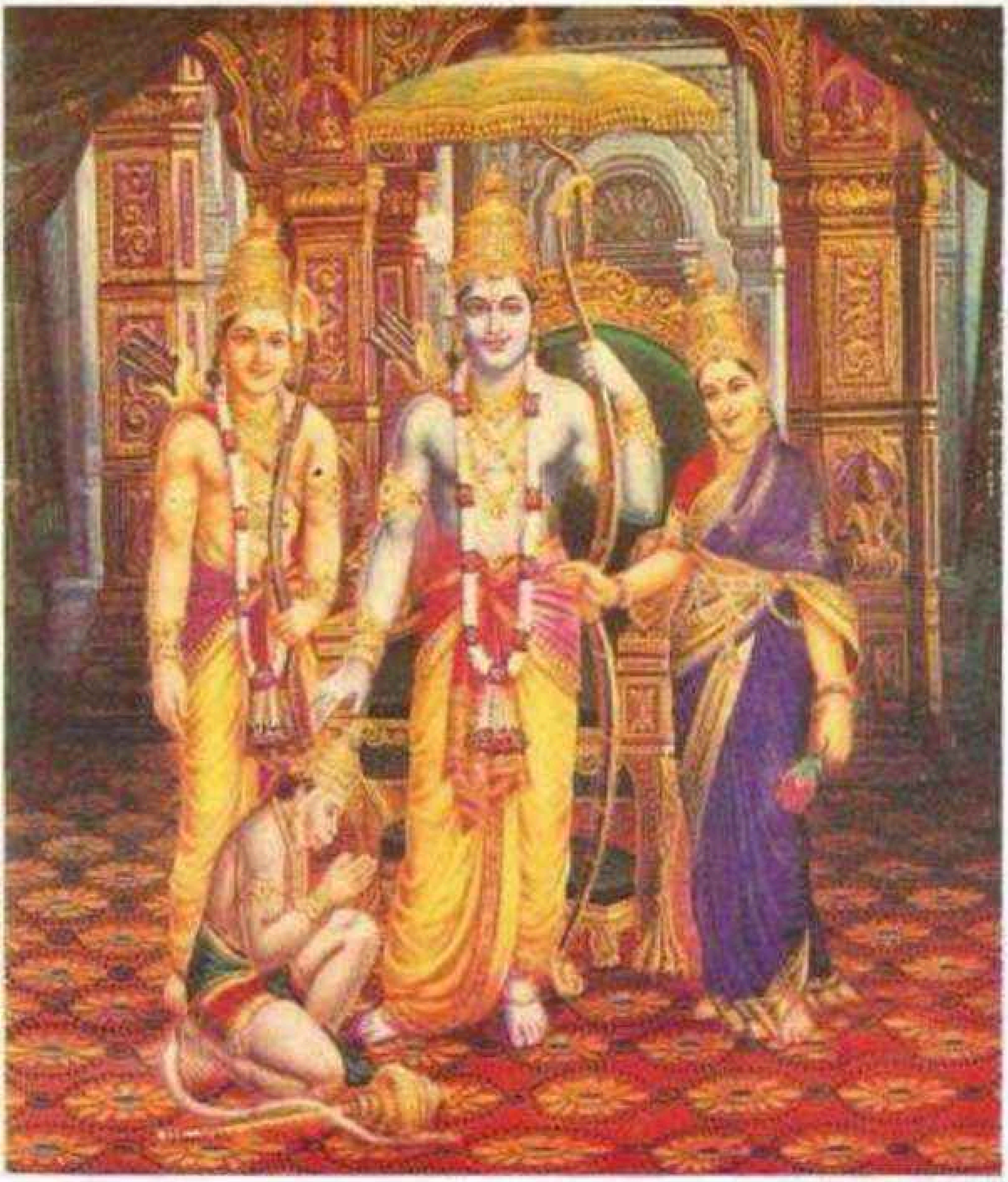
A prayer before reciting Ramaraksha stotra-mantra is recommended :

नान्या स्पहा रघुपते ह्रदयस्मदीये । सत्यं वदामि च भवानखिलांतरात्मा ॥
भक्तिं प्रयच्छ रघु पुंगव निर्भरां मे कामादि दोष रहितं कुरु मानसंच ॥

"O Lord Rama, you are dwelling in the heart of everybody. I don't have any desire. Shower your grace and fill me with faith and devotion. Let there be harmony in our homes. Let there be satisfaction and peace in our minds."

|| Shree Ram Jaya Ram Jaya Jaya Ram ||

|| Shree Ram Jaya Ram Jaya Jaya Ram ||



दक्षिणे लक्ष्मणो यस्य वामे तु जनकात्मजा ।
पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥

श्री रामचंद्रचरणौ मनसा स्मरामि ।
श्री रामचंद्रचरणौ वचसा गणामि ॥
श्री रामचंद्रचरणौ शिरसा नमामि ।
श्री रामचंद्रचरणौ शरणं प्रपद्ये ॥

Once this stotra-mantra becomes by heart, you can recite it any time any where and in any condition e.g. while in latrin, while taking bath, during a journey, at the time of walking etc. You can recite it in mind or you can utter it loudly when you are afraid of fearful things. At the minimum, this stotra-mantra should be recited twice - once when you get up from sleep and second time before going to sleep in the night.

If all the members of the family recite Ramraksha sitting together once in the morning or once in the evening all troubles in the family, all differences between members get destroyed and unity with peace fills the home.

If you desire to get a strong armour of happiness and peace without spending a single paisa, please recite Ramraksha everyday. Make it a habit. This Ramaraksha is like a कामधेनु or कल्पवृक्ष.

कल्याणानां निधानं कलिमल मथनं पावनं पावनानाम् ।
पाथेयं यन्मुमुक्षो: सपदि परपद प्राप्तये प्रस्थितस्य ॥
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानाम् ॥
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥

Ramanama is a treasure trove of all auspicious and good things. The Ramanama destroys all faults and sins of the Kali age. It is holier than all other holy things. To a sadhaka who wants to tread the path of Brahmapada, it is the food of the traveller. It is the resting spot for the words of Great poets and life of all Sadhakas. Ramanama is verily the root of Dharma-vriksha. Such Ramanama may bring you all the happiness.

This is Lord Rama's reassuring proclamation :

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्व भूतेभ्यो ददाम्येतद् व्रतं मम ॥

"I rid him of all fears who betakes himself to Me only once and seeks My protection calling himself as Mine" - This is My Vow.

So dear all, recite Ramaraksha stotra mantra or repeat "Shri Rama Jaya Rama Jaya Jaya Rama" and experience the fulfilment of Rama's promise.

श्री रामरक्षा स्तोत्रम्

श्री गणेशाय नमः । अस्य श्री रामरक्षास्तोत्रमंत्रस्य । बुधकौशिकऋषिः । श्रीसीतारामचन्द्रो देवता । अनुष्टुप् छन्दः । सीता शक्तिः । श्रीमद्धनुमान् कीलकम् । श्रीरामचन्द्रप्रीत्यर्थे जपे विनियोगः ।

अथ ध्यानम् ।

ध्यायेदाजानुबाहुं धृतशरधनुषं बद्धपद्मासनस्थम् ।
पीतं वासो वसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ।
वामाङ्कारूढसीता मुखकमलमिलल्लोचनं नीरदाभं ।
नानालङ्कारदीप्तं दधतमुरुजटामण्डनं रामचन्द्रम् ॥

इति ध्यानम् ।

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥१॥
ध्यात्वा नीलोत्पलश्यामं रामं राजीवलोचनम् ।
जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम् ॥२॥
सासितूणधनुर्बाणपाणिं नक्तंचरान्तकम् ।
स्वलीलया जगत्त्रातुमाविर्भूतमजं विभुम् ॥३॥

रामरक्षां पठेत् प्राज्ञः पापघ्नीं सर्वकामदाम् ।
शिरो मे राघवः पातु भालं दशरथात्मजः ॥४॥

कौसल्येयो दृशौ पातु विश्वामित्रप्रियः श्रुती ।
घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ॥५॥

जिह्वां विद्यानिधिः पातु कण्ठं भरतवन्दितः ।
स्कन्धौ दिव्यायुधः पातु भुजौ भग्नेशकार्मुकः ॥६॥

करौ सीतापतिः पातु हृदयं जामदग्न्यजित् ।
मध्यं पातु खरध्वंसी नाभिं जाम्बवदाश्रयः ॥७॥

सुग्रीवेशः कटी पातु सक्थिनी हनुमत्प्रभुः ।
ऊरू रघुत्तमः पातु रक्षःकुलविनाशकृत् ॥८॥

जानुनी सेतुकृत् पातु जङ्घे दशमुखान्तकः ।
पादौ बिभीषणश्रीदः पातु रामोऽखिलं वपुः ॥९॥

एतां रामबलोपेतां रक्षां यः सुकृती पठेत् ।
स चिरायुः सुखी पुत्री विजयी विनयी भवेत् ॥१०॥

पातालभूतलव्योमचारिणश्छद्मचारिणः ।
न द्रष्टुमपि शक्तास्ते रक्षितं रामनामभिः ॥११॥

रामेति रामभद्रेति रामचन्द्रेति वा स्मरन् ।
नरो न लिप्यते पापैर् भुक्तिं मुक्तिं च विन्दति ॥१२॥

जगज्जैत्रैकमन्त्रेण रामनाम्नाभिरक्षितम् ।
यः कण्ठे धारयेत्तस्य करस्थाः सर्वसिद्धयः ॥१३॥

वज्रपञ्जरनामेदं यो रामकवचं स्मरेत् ।
अव्याहताज्ञ: सर्वत्र लभते जयमङ्गलम् ॥१४॥
आदिष्टवान् यथा स्वप्ने रामरक्षामिमां हर: ।
तथा लिखितवान् प्रात: प्रबुद्धो बुधकौशिक: ॥१५॥
आराम: कल्पवृक्षाणां विराम: सकलापदाम् ।
अभिरामस्त्रिलोकानां राम: श्रीमान् स न: प्रभु: ॥१६॥
तरुणौ रूपसंपन्नौ सुकुमारौ महाबलौ ।
पुण्डरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ ॥१७॥
फलमूलाशिनौ दान्तौ तापसौ ब्रह्मचारिणौ ।
पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ ॥१८॥
शरण्यौ सर्वसत्त्वानां श्रेष्ठौ सर्वधनुष्मताम् ।
रक्ष: कुलनिहन्तारौ त्रायेतां नो रघूत्तमौ ॥१९॥
आत्तसज्यधनुषाविषुस्पृशावक्षया शुगनिषङ्गसङ्गिनौ ।
रक्षणाय मम रामलक्ष्मणावग्रत: पथि सदैव गच्छताम् ॥२०॥
संनद्ध: कवची खड्गी चापबाणधरो युवा ।
गच्छन् मनोरथोऽस्माकं राम: पातु सलक्ष्मण: ॥२१॥
रामो दाशरथि: शूरो लक्ष्मणानुचरो बली ।
काकुत्स्थ: पुरुष: पूर्ण: कौसल्येयो रघूत्तम: ॥२२॥
वेदान्तवेद्यो यज्ञेश: पुराणपुरुषोत्तम: ।
जानकीवल्लभ: श्रीमानप्रमेयपराक्रम: ॥२३॥

इत्येतानि जपन् नित्यं मद्भक्तः श्रद्धयान्वितः।
अश्वमेधाधिकं पुण्यं संप्राप्नोति न संशयः ॥२४॥
रामं दूर्वादलश्यामं पद्माक्षं पीतवाससम्।
स्तुवन्ति नामभिर्दिव्यैर् न ते संसारिणो नरः ॥२५॥
रामं लक्ष्मणपूर्वजं रघुवरं सीतापतिं सुन्दरं।
काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम् ॥
राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्तिं।
वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिम् ॥२६॥
रामाय रामभद्राय रामचंद्राय वेधसे।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥२७॥
श्री राम राम रघुनन्दन राम राम। श्री राम राम भरताग्रज राम राम ॥
श्री राम राम रणकर्कश राम राम। श्री राम राम शरणं भव राम राम ॥२८॥
श्रीरामचन्द्रचरणौ मनसा स्मरामि। श्रीरामचन्द्रचरणौ वचसा गृणामि ॥
श्रीरामचन्द्रचरणौ शिरसा नमामि। श्रीरामचन्द्रचरणौ शरणं प्रपद्ये ॥२९॥
माता रामो मत्पिता रामचन्द्रः। स्वामी रामो मत्सखा रामचन्द्रः ॥
सर्वस्वं मे रामचन्द्रो दयालुर् नान्यं जाने नैव जाने न जाने ॥३०॥
दक्षिणे लक्ष्मणो यस्य वामे तु जनकात्मजा।
पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥३१॥
लोकाभिरामं रणरङ्गधीरं राजीवनेत्रं रघुवंशनाथम्।
कारुण्यरूपं करुणाकरं तं श्रीरामचन्द्रं शरणं प्रपद्ये ॥३२॥

मनोजवं मारुततुल्यवेगं । जितेंद्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं । श्रीरामदूतं शरणं प्रपद्ये ॥३३॥
कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मिकिकोकिलम् ॥३४॥
आपदामपहर्तारं दातारं सर्वसंपदाम्।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥३५॥
भर्जनं भवबीजानामर्जनं सुखसंपदाम् ।
तर्जनं यमदूतानां रामरामेति गर्जनम् ॥३६॥
रामो राजमणि: सदा विजयते रामं रमेशं भजे।
रामेणाभिहता निशाचरचमू रामाय तस्मै नमः ।
रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहं ।
रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर ॥३७॥
रामरामेति रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं रामनाम वरानने ॥३८॥

॥ इति श्री बुधकौशिकविरचितं श्री रामरक्षा स्तोत्रं संपूर्णम् ॥

After completion of 13 crore Japa Rama bhakta Maruti gave darshan to Ramdas Swami. After this darshan, Ramdas Swami wrote भीमरुपी स्तोत्र. The recitation of this stotra makes one strong in mind and body. When recited in groups, this results in, society radiating extraordinary strength. Therefore it is sung immediately after Ramaraksha Stotra.

श्री मारुतिस्तोत्र

भीमरूपी महारुद्रा, वज्र हनुमान मारुती ।
वनारी अंजनीसूता, रामदूता प्रभंजना ॥१॥
महाबळी प्राणदाता, सकळां उठवीं बळें ।
सौख्यकारी शोकहर्ता, धूर्त वैष्णव गायका ॥२॥
दिनानाथा हरीरूपा, सुंदरा जगदंतरा ।
पाताळदेवताहंता, भव्य सिंदूरलेपना ॥३॥
लोकनाथा जगन्नाथा, प्राणनाथा पुरातना ।
पुण्यवंता पुण्यशीला, पावना परतोषका ॥४॥
ध्वजांगे उचली बाहू, आवेशें लोटिला पुढें ।
काळाग्नी काळरुद्राग्नी, देखतां कांपती भयें ॥५॥
ब्रह्मांड माईला नेणों, आवळें दंतपंगती ।
नेत्राग्नी चालिल्या ज्वाळा, भ्रुकुटी त्राहिटिल्या बळें ॥६॥
पुच्छ तें मुरडिलें माथां, किरीटी कुंडले बरीं ।
सुवर्णकटीकासोटी, घंटा किंकिणी नागरा ॥७॥
ठकारे पर्वताऐसा, नेटका सडपातळू ।
चपळांग पाहतां मोठें, महाविद्युल्लतेपरी ॥८॥
कोटिच्या कोटि उड्डाणें, झेपावे उत्तरेकडे ।
मंद्राद्रीसारिखा द्रोणू, क्रोधें उत्पाटिला बळें ॥९॥
आणिता मागुता नेला, गेला आला मनोगती ।
मनासी टाकिलें मागें, गतीस तूळणा नसे ॥१०॥
अणूपासोनि ब्रह्मांडा, येवढा होत जातसे ।
तयासी तुळणा कोठें, मेरुमंदार धाकुटें ॥११॥

ब्रह्मांडाभोंवते वेढे, वज्रपुच्छ घालूं शके ।
तयासि तूळणा कैंची, ब्रह्मांडीं पाहतां नसे ॥१२॥
आरक्त देखिलें डोळां, गिळीलें सूर्यमंडळा ।
वाढतां वाढतां वाढे, भेदिलें शून्यमंडळा ॥१३॥
धनधान्यपशुवृद्धी, पुत्रपौत्र समग्रही ।
पावती रूपविद्यादी, स्तोत्र पाठें करूनियां ॥१४॥
भूतप्रेतसमंधादी, रोगव्याधी समस्तही ।
नासती तूटती चिंता, आनंदें भीमदर्शनें ॥१५॥
हे धरा पंधराश्लोकी, लाभली शोभली बरी ।
दृढदेहो निसंदेहो, संख्या चंद्रकळागुणें ॥१६॥
रामदासी अग्रगण्यू, कपिकुळासी मंडण ।
रामरुपी अंतरात्मा, दर्शने दोष नासती ॥१७॥

॥ इति श्रीरामदासकृतं संकटनिरसनं मारुतिस्तोत्रं संपूर्णम् ॥

॥ श्री सीतारामचंद्रार्पणमस्तु ॥

Help others whenever you can !

Nobody wants misery. Everybody wants to be happy. Basic truth that stems from this is the Divine Law of Ahimsa : Do not harm others. Whenever possible help others.

It is said, happiest people are those who do most for others. The most miserable are those who do the least. People who oppress the unfortunate become weak.

Maharshi Vyas says :

श्लोकार्धेन प्रवक्षामि यदुक्तं ग्रंथ कोटिभि: ।
परोपकार: पुण्याय पापाय परपीडनम् ॥

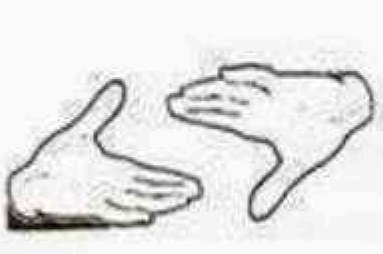
Meaning : I tell in one line what crores of religious books have said in so many ways. "Helping others is merit. It is sin to hurt others"

The same thing is beautifully said by a Sanskrit Subhashita :

परोपकाराय दुहंति गाव: परोपकाराय फलंति वृक्षा: ।
परोपकाराय वहंति नद्य: परोपकारार्थमिदं शरीरम् ॥

Meaning: The cows give milk to nourish others. The trees bear fruits to satisfy hunger of others. The rivers flow to supply water which is the basic need of all living beings. Similarly, actions of our body should be for the service of people around.

"The hands that help, the hands that serve are holier than the tongues that preach."



बलम् उपास्व ।

Worship strength .

(To protect your Dharma and nation from the enemies)

A cultured society which has deep roots in spirituality like Hindu society needs to protect itself. In this world, nobody respects a weak society or a weak nation. Therefore Hindus must unite forgetting caste and linguistic differences and defend their Dharma and the Nation from the enemies within as well as outside.

In Bhagavad Gita, Lord Krishna says :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ *(Chapter VIII Verse 7)*

Meaning: Therefore, Arjuna, think of Me at all times and fight Adharmic forces. With mind set on me, you will doubtless come to me.

This is the one and only meaning of Gita.

Elsewhere in Mahabharata, it is said :

अग्रत: चतुरो वेदा: पृष्टत: सशरं धनु: ।

इदं क्षात्रं इदं ब्राह्मं शापादपि शरादपि ॥

Meaning: The Dharma of four Vedas should be practised. The Vedic people should be armed with modern powerful weapons. The enemies should be destroyed by 'cursing them' with the help of spiritual strength and by the strength of lethal weapons.

Shastras say:

बलं उपास्व एको बली शतं विज्ञानवतां आकंपयते ।

Meaning : Earn Strength. One strong armed man can instill terror into the hearts of hundred scholars.

Again the shastras say:

शस्त्रं द्विजातिभिः ग्राह्यं यत्र धर्मः निरुध्यते ।

Meaning: All the members of the society should take up the arms when the Dharma is under attack from within and without.

Now my dear Hindu Friends, are we not fed up of accusing others like, communists, Dravidian Parties, Muslims, Christians etc. for their attack on Hindu culture, Hindu temples, Hindu Gods and Hindu Dharma? Is this surprising? For everybody dares to attack the Weak Hindus.

Please remember conversion activities of Islam and Christianity are nothing but acts of terrorism. Because most conversions are by force and inducements. Conversions destroy diverse cultures and create tensions in the peaceful homes and societies.

In Bhagavad Gita Lord Krishna says : (Chapter II verse 35)

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

Meaning: Even death in one's own Dharma brings blessedness, conversion to alien Dharma is fraught with fear.

So, my dear Hindu friends, let everyone of us become a Kshatriya. Let us have firm faith in Sanatana - Hindu - Dharma and with a firm resolve to protect the Dharma and the nation, let us be powerful. Being strong and united , works wonders!!!

श्रीहनुमानचालीसा

दोहा

श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि ।
बरनउँ रघुबर बिमल जसु जो दायकु फल चारि ॥
बुद्धिहीन तनु जानिके सुमिरौं पवन-कुमार ।
बल बुधि बिद्या देहु मोहिं, हरहु कलेस बिकार ॥

चौपाई

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रामदूत अतुलित बल धामा । अंजनि-पुत्र पवनसुत नामा ॥ २ ॥
महाबीर बिक्रम बजरंगी । कुमति निवार सुमति के संगी ॥ ३ ॥
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दोहा

पवनतनय संकट हरन, मंगल मूरति रूप ।
राम लखन सीता सहित, हृदय बसहु सुर भूप ॥

॥ इति ॥

सियावर रामचंद्र की जय
पवनसुत हनुमान् की जय

DO WE KNOW THE BOOKS OF OUR DHARMA?

VEDIC LITERATURE

Shaastras or Books of Hindu Dharma

An average Hindu often wonders : Which is the book of Hindu Dharma? Islaam has one basic book - Quraan. Bible is the basic book of Christianity. Very few persons know names of basic shaastras or religious books of Hindu Dharma which is also known as Vedic Dharma or Sanaatan Dharma.
Hindu Dharma has fourteen basic shaastras known as Chaturdash-Vidyaa. This collection of 14 books of Vedic literature when conceived as a living being is known as Veda-vriksh, Veda-purusha or Veda-maataa.
Vedas in old times, were not written down in book form. But they were taught by teachers through oral tradition to their students.

A. THE VEDAS: The Vedas are first four authoritative texts of Hindu Dharma and also the most important. Therefore they are treated in some details. They are

1.Rigveda
2. Yajurveda
3. Saamaveda
4. Atharvaveda

Vedas are eternal. They came to mankind along with Brahman (Supreme God) and His creation. Each Veda is like a big tree and has many shaakhaas or branches. Each shaakhaa has three upshaakhaas : The Samhitaa, the Braahmana and the Aranyaka. Each shloka (verse) of Veda is called Rik or Mantra. A number of Riks in praise of a deity is known as a Sookta. For example Rigveda Samhitaa is a systemised collection of Sooktas in the form of poetry. It has 10,170 Riks and 1,028 Sooktas. It is divided into 10 Mandalas (chapters). The famous Purush Sookta is the 90th Sookta in the tenth Mandal of Rigveda-Samhitaa.

The Braahmana part of Vedas lays down various rites (karmas) and explains procedures of the same. The braahmanas constitute a guide to the conduct of

the yajnas (sacrifices). **Yajnas are very special parts of Hindu Dharma, and are found nowhere else. Filling the atmosphere with sound of Vedic Mantras is not only pleasing to the ears but also extremely beneficial to the individual, the town, the nation and the whole world.**

The Aranyakas prepare one for the life of a recluse living in the forest during the third phase of life which is known as Vaanaprasthaashram. They expound the concepts of the Mantras of the Samhitaas and rites detailed in the Braahmanas. Aranyakas explain the hidden meaning of the Vedas.

Upanishads come at the close of the Aranyakas. Vedas find their final expression in the Upanishads. Therefore Upanishads are called Vedaanta (Final part / End / Goal of the Vedas). Out of several Upanishads ten are selected as major Upanishads. They are:

a. **Aitareya**	**Upanishad of**	**Rigveda.**
b. **Ishaavaasya**	**Upanishad of**	**Yajurveda.**
c. **Katha**	**Upanishad of**	**Yajurveda.**
d. **Taittariya**	**Upanishad of**	**Yajurveda.**
e. **Brihadaaranyaka**	**Upanishad of**	**Yajurveda**
f. **Kena**	**Upanishad of**	**Samaveda**
g. **Chhaandogya**	**Upanishad of**	**Samaveda**
h. **Prashna**	**Upanishad of**	**Atharvaveda**
i. **Mundaka**	**Upanishad of**	**Atharvaveda.**
j. **Maandukya**	**Upanishad of**	**Atharvaveda.**

"Vedokhilo Dharma Moolam" says Manu. This means Vedas are roots of all Dharmas. It is said - to get ever lasting happiness, one should learn Vedas and recite the Mantras from the childhood. Other religious faiths have not produced even a fraction of realised souls as our Hindu Dharma. **By filling the world with sound of Vedas and by performing Vedic sacrifices, the good of mankind is assured. Purpose of Vedas is to achieve Supreme Bliss of liberation from cycle of birth and death (Moksha). This is the glory of the Vedas.**

B. THE VEDAANGAS. : Vedas have six angas or limbs of Vedapurush.

They are:

5. Shikshaa (Pronounciation)	Nose of Vedapurusha
6. Vyaakaran (Grammer)	Mouth of Vedapurusha
7. Chhandas (Metre)	Feet of Vedapurusha
8. Jyotish (Astronomy - Astrology)	Eye of Vedapurusha
9. Nirukta (Etymology)	Ear of Vedapurusha
10. Kalpa (Rituals)	Hands of Vedapurusha

C. THE VEDA-UPAANGAS: The Vedas have four upaangas or supporting limbs of Vedapurush. They are

11. Mimaamsaa (Discussion or Interpretation of the Vedas)

a. Poorva Mimaamsaa : It is Karma Kaanda or performance of Vedic Rites & Sacrifices.

b. Uttar Mimaamsaa : It is Jnaana Kaanda or discussion of Vedaanta Darshan (philosophy). Upanishads are Vedaanta or end part of Vedas. Thus Vedaanta philosophy includes study of Upanishads. The Brahmasootras are part of Uttar Mimaamsaa. They are written by Sage Vyaasa and are an enquiry unto the Upanishadic truths in an extremely terse form. There are 555 sutras in this. Vedaanta through threefold path of Bhaktiyoga, Jnaanayoga and Karmayoga speeds us towards God - Realisation.

12. Nyaayya Shaastra (Logic). This is authored by Sage Gautama

Vaisheshika Shaastra by sage Kanaada is closely related to Nyaayya.

13. Group of Puraanas & Itihaasas (Group of ancient and modern histories)

There are 18 Puraanas. They are ancient histories sometimes repeating perhaps in many Kalpas. (Kalpas are unimaginably long duration of time consisting of many cycles of 4 yugas). They are:

a. **Brahma Puraana**	b. **Padma Puraana**
c. **Naarada Puraana**	d. **Maarkandeya Puraana**
e. **Vishnu Puraana**	f. **Shiva Puraana**
g. **Bhaagavata Purana**	h. **Agni Puraana**

i. **Bhavishya Puraana**
j. **Brahmavaivartak Puraana**
k. **Ling Puraana**
l. **Varaaha Puraana**
m. **Skanda Puraana**
n. **Vaamana Puraana**
o. **Koorma Puraana**
p. **Matsya Puraana**
q. **Garuda Puraana**
r. **Brahmaanda Puraana**

In Bhaagavat Puraana Krishna is the supreme God or Paramaatman. In Shiva Puraana Shiva is the supreme God. In Durgaasaptashati, which comes in Maarkandeya Puraana, Goddess Durgaa is the Supreme God. The Supreme Brahman (eternal consciousness) is same as supreme God and is the only one without any second principle which is the cause of this visible universe and assumes diverse forms of all Gods and Goddesses. Therefore Deities of different form are same as formless Brahman.

Great epics like Raamaayana and Mahaabhaarata are included in Itihaas. The Puraanas and Itihaasas are like magnifying glasses which make the meaning of Vedas clear. These explain highest principles of Shaastras through simple interesting stories. Therefore Raamaayan, Mahaabhaarata and Puraanas are very popular with Hindus. Most illiterate of Indians know the stories from these books. They have become the basis of cultural unity of Indians.

14. Group of Dharma-Shaastras
Smritis such as Manu Smriti, Yaajnavalkya Smriti and Paraashara Smriti belong to this group. Bhagavad Gitaa which was told by Lord Krishna to Arjun is part of Mahaabhaarata is also included in this group.

Above 14 Shaastras are basic books of Hindu Dharma. There are six more shaastras which may be added to the 14 making it 20 books Hindu Dharma.

D. UPAVEDAS: There are four Upavedas which are not part of basic 14 Dharma Shaastras

15. Ayurveda (Health Science)
16. Artha Shaastra (Science of Commerce & Economics)
17. Gandharva Veda (Science of Fine Arts)
18. Dhanurveda (Science of War)

E. OTHER TWO SHAASTRAS (From the group of Dharmashaastras)

19. Saankhya Shaastra by Sage Kapila

20. Yoga Shaastra by Sage Patanjali.

Thus there are 20 authoritative books of Hindu Dharma

Specific two groups may be mentioned which are formed by taking Shastras from the aforesaid twenty.

Shad Darshana:

1. Nyaya
2. Vaisheshika
3. Sankhya
4. Yoga
5. Mimamsa
6. Vedanta (or Uttara Mimamsa)

Prasthaana Trayee (Group of three Vendaanta Shaastras)

1. Upanishads (Ten in numbers)
2. Brahma Sootra
3. Bhagavad Gitaa

These belong to Vedaant darshan and guide saadhakas (aspirants) on the path of God Realisation. Broadly the saadhaka has to go through three fold path of Bhakti, Jnaana and Nishkaam Karma. All Famous Aachaaryas - Shankar, Raamaanuja, and Maadhava have written commentaries on Prasthaan Trayee to explain their philosophies of Advaita, Vishishtaadvaita and Dvaita. Single book of Hindu Dharma which is most sacred, most widely read and most respected all over the world is Bhagavad Gita. It is the condensed form of the Hindu Shaastras.

PLEASE READ AND REFLECT

Only in our Hindu Dharma !

'God realisation' is attainable goal for every Hindu. Doing any of the sadhanas regularly with devotion leads every Hindu to realise God. Realisation means meeting God face to face. It brings eternal happiness. Realised persons get liberated from cycles of birth and death.

Rewards of Heaven and punishments in Hell after death are unverifiable things.

It is said :

कुलं पवित्रं जननी कृतार्था । वसुन्धरा पुण्यवती च तेन ॥
अपारसंवित्सुखसागरेस्मिं । ल्लीनं परे ब्रह्मणि यस्य चेत: ॥

Meaning: Blessed indeed is the mother of such a liberated person! His whole family becomes sanctified. The whole earth becomes meritorious, when it bears such a person on its bosom.

In Vedic culture, realised souls belong to highest class of men. Those who strive only for money, power, learning and other achievements, are considered to belong to a lower class.

बलम् उपास्व ।